

THE CIRCULAR.

PUBLISHED WEEKLY.]

DEVOTED TO THE SOVEREIGNTY OF JESUS CHRIST.

[EDITED BY J. H. NOYES.]

VOL. I.

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TERMS AND MEANS.

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FOR THE CIRCULAR.

Happiness.

The imagination has settled down on the world, that happiness is a matter of trade. It is often thought that it is to be purchased only at the expense of pain. To a great extent, the Bible has appeared to favor this idea. 'We must through much tribulation enter the kingdom of God.' 'In your patience possess ye your souls,' &c., are texts which might appear to support this theory.

It is true that when we rebel against the prince of the power of the air,—the wicked one in whom the world lieth—we meet much tribulation; more than those who are satisfied with his reign, and are enjoying his patronage; and it is true that we reach heaven and rest, only after serious warfare. But we should not for a moment allow this truth to create or support the theory that God keeps debt and credit accounts with us, on the score of happiness and misery—that he demands so much pain as the price of a given amount of happiness. The very opposite of this is true. Putting the devil and all evil out of the account, it is not true that misery is necessary to the perfection of happiness. In heaven happiness is perfect, yet there is no pain in producing it. Happiness is the result of supplying certain wants or demands of our nature, denominated passions, appetites, faculties, susceptibilities, &c. The completeness and perfection of happiness is in proportion to the strength and refinement of the appetite, and the completeness of the supply of that appetite. The stronger and more refined the appetite, and the more complete its supply, the greater is the amount of happiness. It follows then that whatever strengthens and refines the appetite and increases and refines the supply of that appetite, increases the capacity for happiness. This capacity for happiness is strengthened by exercise, and not by the corrosion of pain and torment. Happiness begets happiness. This is the way it is in heaven.—There the capacity for enjoyment increases constantly by healthy exercise.

Happiness is the best means of improvement, even in the world as it is, when it is wisely bestowed. The child that receives no love or other means of enjoyment, has no motive for good behavior. The more happiness it has, the stronger the motives which can be brought to bear for its improvement. The same is true of nations. Those which possess but small means of happiness, either in the way of refinement or wealth, have but little to sacrifice by going to war, and small motives for improvement of any kind; while a refined and wealthy nation has many inducements to promote peace and the arts of civilization. Slave owners are finding out that it is not profitable to keep their slaves in a state of misery. The fear of the lash is but one among a thousand motives which might be brought to bear to induce a spirit of obedience; and a continual appeal to that motive alone, induces a spirit of recklessness, which constantly wears away the strength of that motive, until there is nothing left to appeal to.—A large stock of happiness is the soil in which the fruits of the Spirit grow best. God is always happy. A cheerful attitude invites his spirit; and out of this spontaneously spring

love, joy, peace, long-suffering, gentleness, goodness, meekness, and temperance.

We must not judge the state we are approaching, by the mixed-up, transitional experience rendered necessary by the intrusion of evil into creation. We need to forget the things that are behind, and as fast as possible, conform our tastes and imaginations to the state of things as they are in heaven. As sons and daughters of God, we cannot judge the future by the past. The main business of our existence, is not the negative, uncomfortable one of the demolition of evil; but it is that of edification—cultivation of our faculties, that we may see and appreciate the goodness of God in all his gifts to us. Why has he scattered his bounties so profusely, if they are destined to waste their sweetness on senses which are callous, coarse, and uncultivated? Fruit and flowers are not made for themselves. If they were, why is the seed of the strawberry, the peach, and the apple, surrounded by such a delicious pulp? Bees gather honey from flowers; but we can gather a sweeter honey from them, and store it within ourselves for the enjoyment of Christ and the angels, when our natures are refined enough to find God in every thing. Christ loves to dwell in refined hearts. Only such can appreciate him. Temples of the Holy Ghost must be temples of happiness, before Christ can reap the full reward of the labor he bestows on them.

Let us seek happiness in a large-hearted way. Let us covet earnestly the best gifts. The best gift is the gift of Christ to us. 'He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?' This refinement of heart which appreciates Christ is the groundwork of our salvation. The perfecting of our salvation is the outflowing of that refinement into all the passions and susceptibilities of our nature.—Happiness is the conducting medium, as well as the fruit of this refinement. Therefore as we seek improvement—as we seek Christ and heaven, let us seek true, generic happiness.

H. J. S.

Wallingford, June 30, 1852.

Being and Doing.

What we ARE, is more important than what we DO; because *being* is the fountain of *doing*, and being is a permanent substance, while doing is an intermittent accident.

If it is true as the legalists hold that all *virtue* lies in the *will*, it is not true that all *value* lies there. Wherever there is *virtue* of the doing sort, there is *value* of the being sort back of it, that is worth more than the virtue. If a machine could be made that would grind out as much good to the universe as is produced by a righteous will, that machine would be as valuable, though not (in legal language) as virtuous as a righteous will. The *value* of all things lies in their power of producing *happiness*; and the special value of a righteous will (which is called *virtue*) lies in the fact that a living immortal power of willing has an immense superiority as a happiness-producing agent, over any possible inanimate structure. It is not essential therefore to the notion of the highest kind of *value*, that it should be something voluntary, but only that it should be the highest power of happiness-production. And as that which is back of the voluntary, (viz., being,) is certainly a more important happiness-producer than the voluntary, we need not fear to say that if *virtue* is necessarily voluntary, then there is something more valuable than virtue. (We do not mean to admit, however, that the words *virtue*, *righteousness*, &c., are properly restricted to the voluntary. We believe that, in Bible usage at least, they are applied to *being* as well as *doing*.)

Law regulates doing. Grace determines be-

ing. Law fails, because it operates on the effect and not on the cause. Grace succeeds, because it rectifies the being from which the doing results.

Legality is a system which concerns itself chiefly with doing. But it is not necessary, in order that a system may be defined as legal, that it should be *purely* a doing-system, to the exclusion of all attention to being. If its influences are chiefly preceptive, hortatory, stimulative of doing, and its attention to the ways and means of modifying or new-creating being, is only secondary, it is legal. So on the other hand, if a system concerns itself chiefly with the new-creating element of the gospel, and yet gives a secondary place to the influences that regulate doing, it is a gospel system. The difference between legal and evangelical systems lies not so much in their using different truths and influences, as in their giving different proportions to those truths and influences.

The affirmation that what we are, is more important than what we do, is equivalent to saying that *spiritual experience* is more important than *works*. This principle lies at the bottom of the New Testament scheme of reform, and will ultimately be the test principle by which all reformatory and religious systems will be tried.—[REPRINT.]

Faith Illustrated.

While in the watery element a few days ago, I thought the exercise of *swimming* was a good illustration of *faith*.

The first *debut* of a person in the water is like the entrance of a novice into the school of faith. Both have determined to learn—one how to swim, and the other how to serve and please God. Both undertake a new thing, and are alike green in their conceptions of the difficulties to be mastered in attaining their objects; but they see those around them who have made these attainments, and are assured that they can do the same.

Thus encouraged they commence exercises. One works hard to swim—does as well as he can, and a little better; he strikes and kicks, and strives to keep on the water! The other also works hard to please God: he endeavors to keep the law perfectly: he observes the Sabbath strictly: attends to ordinances; is honest in his dealings with his fellows: in short, he does the best he can (as far as his will is concerned) to be a good Christian. But both fail—one to keep on the water, and the other to please God and satisfy his own conscience. 'Hard works' and spasmodic exertions they find do not effect the desired results.

Perhaps the greatest obstacle to success, in this first stage of education, is *fear*. It is well-known that fear is almost the only thing that prevents every one from easily learning to swim, and that a person cannot swim till he is free from fear. It either keeps him in such shallow water that he has no good chance to swim, or incites him to over-exertions that are equally abortive in producing any satisfactory result: while, in contrast, an infant, that knows no fear, it is said will float for some length of time on the water.

The same principle is as truly applicable to the faith student. Fear is his great enemy. It is the antipode of faith. It keeps a person in the shallow waters of self-works, and makes him regard God as an exacting master, who demands continuous labor: it holds the rod of the law constantly before his face, and he falls into discouragement and condemnation before its rigorous claims and awful majesty. We find everywhere in the Bible fear and faith placed in opposition. Notice the following instances: "This day will I begin to put the *dread* of thee, and the *fear* of thee, upon the nations that are under the whole heaven, who shall hear

report of thee, and shall tremble, and be in anguish because of thee.' 'By *faith* the elders obtained a good report, subdued kingdoms, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.'—'For God hath not given us a spirit of *fear*.' 'Jesus is the author and finisher of our *faith*.'—'Fear hath torment.' 'Without *faith* it is impossible to please God.'

The second stage of education is reached when fear is abandoned. Then the water-student, without over-anxiety or over-cautiousness, ceases from useless efforts, and boldly ventures forward, confiding himself to the waters below, the heavens above, and friends around. It is a very easy task to swim, after the fluttering spirit of fear is abolished. So, it is an easy matter to please God, when we cease to regard him as an exacting master, and abandon the self-works engendered by this false attitude of heart toward him. We approach him in his true character, appreciating his love toward us, and his Spirit meets us, and faithfully responds to our confidence in him. His love bears us up on the ocean of life, and we float safely along amid storms and waves. How beautifully this distinction between works and faith is presented by our Savior. "Come unto me (he says) all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11: 28—30.

There is a third and superior stage of education, that is enjoyed by the inhabitants of the New Jerusalem, and which all believers may and will attain. This state is one in which we can not only make our way through, and float upon the ocean of events and things, but be independent of it—a state in which this world will have no power over us. Christ had attained this state: he *walked* on the sea! and we may truly say he walked on this world.

w.

The Greater Realities.

We ought to cultivate in ourselves *far-seeing faith*—faith that looks beyond the reach of outward perception, to the *realities* of the spiritual world. Paul had this kind of faith. He says to the Corinthians, 'We look not at the things which are seen, but at things which are not seen: for the things which are seen are temporal: but the things which are not seen are eternal.' 2 Cor. 4: 18. The world practically, (if not theoretically,) assume that the things which are described in Geography, Geology, Chemistry, Botany, &c., are the *principal* things in the universe: that there is an imperceptible something connected with them, but the main substances are the things that we can see and touch; and that the interior, nondescript substance bears about the same relation to outward things, that salt does to meat. It is very necessary that meat should be salted, and so it is very necessary, for the same reason, that a man's body should have a soul in it: but the meat is, after all, the important thing.

We cannot affirm too strongly that this philosophy is *not* true. Our senses give us but a very limited account of the actual substances which exist. Geographies, Astronomies, Physiologies, and material sciences in general, give us no truer conception of the universe than the map of the State of Vermont does of the great globe of the world. And this world itself gives us but a very small idea of the universe of God—almost next to nothing; and we may say the same of all that Astronomy recognizes. On the same principle, all that is called *History* gives us but the most insignificant view of what

has taken place. We shall have to resort to God's omniscience for a true knowledge of the universe; and in so doing we may expect to find out that all we take account of with the senses, and all that is comprehended both in science and in history are mere vestures, outside, incidental things, attachments to the main substances. Let us brush away all old ideas about this matter, and commence anew by recognizing God and eternal things as the important realities, and bring in all that history and science reports, at its true estimate; and let us hate most devoutly the superficial spirit that believes in nothing but what it sees.—*Home-Talk.*

✽ We ought not to consider any good thing we enjoy a permanent blessing, till it has passed thro' death, and become a resurrection-gift: security comes not by nature, but by grace. Isaac, the child of promise, is the true model—sacrificed to the Lord, he became a gift of faith to Abraham. 'Whatsoever is not of faith is sin': it is corruptible, dissolvable. 'All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth; but the word of our God abideth for ever.'

✽ The best kind of obedience, is obedience to the Spirit of truth in ourselves. That will work itself out into all other kinds of obedience.

THE CIRCULAR.

BROOKLYN, JULY 4, 1852.

The Theocratic Nomination.

On the 21st of June, (the day of the sun's northern culmination,) Kossuth, in a vast and enthusiastic assembly of the citizens of New-York, nominated Jesus Christ to the sovereignty of nations. *Shall not this nomination be ratified?*

There need be no difficulty about the platform of the Theocratic party. It is the fashion of parties at the present day, to split on platforms; some accepting, and some refusing the dogmas of the nominating Conventions; and yet each party goes united and strong for the man of its choice. The *Evening Post* repudiates the Democratic platform, but works heartily for Pierce. The *Tribune* execrates the Whig platform, but goes enthusiastically for Scott. So all who approve of Kossuth's nomination, and wish to give the kingdom and dominion under the whole heaven to Jesus Christ, need give themselves no trouble about the platforms of principles assigned to him by the various sections of his party, but may go simply for THE MAN. The question whether he will administer the government if elected, according to the Orthodox, or the Universalist, or the Shaker, or the Perfectionist platform, need not interfere with united action for his election. Confidence that on the whole, he is the man for the world, and that his administration will be good, whatever may be his platform, is all that is wanted.

We among the rest have our private views as to what the actual platform of Jesus Christ is. We believe, as we have set forth from time to time, that he is opposed to sin, slavery, marriage, war, and death, and that he is in favor of Communism, or in other words, of the extension of the family relation throughout the whole area of humanity. But we have no disposition to obtrude our platform on others. We say with the *Tribune*, "Such, Sir reader, is our Platform. Perhaps you don't entirely like it. Well, then make one of your own. It is not our duty to think for you, it is yours to think for yourself. If any of our planks suit you, take it and welcome; and add it to any you deem worthy." [in the platforms of other sections of Christendom.] But let us go with one heart for the man, Christ Jesus. His platform will come to light after he is elected, and need not be disputed about, as it cannot be entirely defined, before.

Some of the great cardinal principles of Christ's administration can be anticipated by all. His policy will certainly be pacific. He will favor free discussion of all subjects, and general education. He will be an open, and active friend of Bible religion. At least all may be sure that he will set on high and carry out practically, the principle which at the beginning of his career, he announced as the soul of all law, viz., 'Whatsoever ye would that men should do to you, do ye even so to them.' This alone is a sufficient platform; and the confidence we all have, that he will be faithful to it, is sufficient ground of united and enthusiastic action for his support.

Why should we not have great ratification meetings all over the country? The acclamations with which the nomination was hailed at the Tabernacle, indicate that there is a slumbering fire of loyalty to Jesus Christ in the country, which might, by suitable movements, find vent, and blaze to heaven.

Who will take the stump for Jesus Christ? Who will lead off in the good work of rousing and gathering the people to the ratification of the movement commenced by Kossuth and the Tabernacle convention?

✽ Our assistant Editor, G. W. Noyes, is on a visit to Oneida. The three following communications are from him.

Spiritual Nature of Disease.

DEAR FRIENDS:—From some experience lately with disease, I am able to discover more clearly the work of Satan in the matter, and thanks to God, also the salvation of Christ. I am perfectly certain that truth is breaking forth in this department, that will make an end of the tyranny of death, and glorify 'the life and immortality which is brought to light in the gospel.' Nothing but the TRUTH is required to make us free from all evil; and continuing in Christ's word, we are assured that we shall *know* the truth, and therein find salvation for our bodies as well as our souls.

We are right in denying that disease and death are natural. They are cold-blooded intrusions of the spirit of evil—just as foreign to our true nature as the stroke of the assassin: and this view must be persisted in and understood, as the first step in the attainment of the truth.

We are equally right in disregarding the doctrines of the Physiologists and Health Reformers, that disease is caused by a violation of specific 'natural laws,' and that health is to be gained by strict attention to our mode of life. This legal theory is an offense and torment to the spirit, and the health which it provides is like legal righteousness—the more a man has the worse he is off.

Regarding disease as a spiritual evil, primarily, we are prepared to investigate its conditions and the process of cure. And I find a very strict and striking analogy between the operations of disease in the body, and sin in the soul; from which it is to be inferred that the process of salvation in both cases is alike.

Disease is to the body, just what an evil conscience is to the spirit: and it is in fact the same accusing and condemning power, that works the mischief in both departments. Sin is simply the consciousness of Satan's spirit, with its necessary unbelief and condemnation; and disease is the same thing extended into the body. Pain or weakness attacks the body, and then comes the almost irresistible temptation to consider and confess ourselves sick. There is an accusing power—an incessant whispering that goes with the attack persuading us that we are sick, and foreboding that we shall be worse. If this spirit gets the attention upon itself, or upon the pain, and so works into the bodily conscience, it is just like the spirit of condemnation which holds persons in sin, and is itself the very element of disease and death. There is the same temptation also to putter with legal remedies and dead works, that there is in the case of the condemned sinner.

Now if it is distinctly understood, that disease is a spirit, and that it works in the body in the same way that sin works in the soul; i. e. by its power of condemnation, then the remedy is very simple to those who believe in Christ. The same process that brings justification and righteousness to the inward man, will also serve for the body, to quench disease and produce health.

In the former case, we are called to believe in Christ and confess his justification, while we are yet in the consciousness of sin. We deny the accusing power that has possession of our feelings, and throwing ourselves upon the simple word of God, assert our righteousness by union with Christ. All believers are more or less acquainted with the power of this operation, and know its effect in dispersing the condemning influence which is the essence of sin, and introducing in its place the justification of faith.

Precisely so we should treat the devilish influence that creates disease in our bodies. The evil operation is the same in both cases, the ground of salvation is the same; and their treatment should be alike. It is evident that if persons can be saved from an evil conscience, and established in righteousness by faith in Christ, in the same way they can burst the snares of death, and be established in immortal health. One is as simple and easy as the other, though the latter is properly last in the order of attainment.

We are to deny, then, the insinuations of evil that attempt to creep over us in respect to our bodies, and resolutely identify ourselves under all circumstances, with the health and bodily justification of Christ. If it is against a strong pressure of apparent infirmity and bad feeling, so much the better. A confession of Christ, and of wholeness, in such circumstances, is the greater victory, because it more signally honors the truth. As, 'while we were yet sinners, Christ died for the ungodly,' so while we were yet unwell, 'Christ took our infirmities and bare our sicknesses.'

The devil is a liar, and accuser, and murderer: Christ is peace, justification, and life. One sets us on the track of legal obedience for health, so that he can better ply his fiery arrows of condemnation; the other offers eternal life as a free gift, and is a shield of defense against all accusation. By 'putting on Christ,' the life acquires an invaluable toughness and hardness against the assaults of sickness. We may take on his robust conscience for the body as well as the spirit; and this is essentially the cure for broken-down constitutions. I am persuaded that in all chronic diseases, there is a weak, sensitive state of

the life, a conscience not covered and strengthened by the life of Christ. Consumption, I believe, is particularly the disease of a *weak conscience*—there is a delicacy of sensation, or weakness of nerve, a faintness of resistance, and consequent exposure to condemnation, both in the physical and moral conscience, which specially characterizes and accompanies this disease. Consumptive people are murdered by flying arrows of the accuser, for the lack of a tough covering of *faith* to their sensitive nature. They are thin skinned, morally and spiritually—weak in faith.

Such persons are in a situation specially to appreciate the salvation which is offered in Christ. In the place of sickly refinement and tenderness, which they should learn to abhor as the worst kind of advice, they may see in Christ the ruggedness and nervous compactness which is proof against all penetration. Evil cannot touch him: his conscience quenches all accusations—he laugheth at the shaking of a spear. A confession of Christ in this character, is the true way to harden the constitution, and to heal and strengthen all the inner tissues of the system. The most delicate may acquire a chronic hardihood—a rough-and-ready assurance, and physical power greater than any of the backwoodsmen or filibusters of the frontier. It is in the life and conscience of Christ—in that blood which was shed for us. 'By it let us draw near, with a true heart, in full assurance of faith, *having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.*'

ONEIDA, June 25, 1852.

Festival at Oneida.

Oneida, June 25, 1852.

DEAR FRIENDS:—I have just risen up from reading Kossuth's speech, and I can hardly find words to express my satisfaction. It is wonderful. The man shows himself true to his inspired mission. I think it is plain that the real body and core of his inspiration is after all *religious truth*. He seems to have the faculty of addressing the nation with kind criticism and convicting power, some as we should a green boy, coming to the community with the inbred selfishness of the world.

Our Strawberry Festival yesterday, all agree was the most exquisite thing of the kind, that we ever witnessed. It was preceded by many tokens of God's favor, and the Community were unanimous in offering themselves to the conscious inspiration which seemed to preside over and direct all its arrangements. Early in the morning some of our people constructed a Bower of sweet-scented evergreen Cedar, in the Children's play-ground, capacious enough to seat 75 or 100 persons, with tables interspersed. Another party engaged in picking and preparing the strawberries, of which over seven bushels were gathered before noon from our garden beds. Another party prepared biscuits, &c., for the entertainment. Various groups of rustic chairs and tables of fantastic pattern, were arranged in shady spots about the grounds. Every thing was done easily, and with enthusiasm.

About eighty families of our neighbors and of citizens in Vernon, Oneida Castle, and Oneida Depot, had been invited to partake of strawberries and cream. Feeling that God had dealt bountifully with us, in our 'basket and our store,' it was the hearty, spontaneous desire of the Community to share the blessings of the season with others, and according to your suggestion, to offer the first-fruits of our garden to the great Community spirit which is hastening to encircle all mankind.

Soon after three, our friends began to arrive; and though most of them were strangers to a majority of the Community, they were none the less welcome.—The House was thrown open, and those who pleased were attended in a stroll through the gardens, or were invited to amuse themselves in their own way. The company however soon took their way to the arbor, where an abundance of strawberries, cream and sugar, were waiting their acceptance. Parties continued to arrive for about two hours, and there was said to be three hundred guests. Though they were drawn from all the different ranks of society, there was perfect order, harmony and good behavior, throughout. Not a jar occurred to disturb the pleasure of the occasion, and the Community were gratefully sensible of the fact.

During the gathering at the Community Booth, the attendance and singing of the Community children was apparently gratifying to our visitors. The company interested themselves in the House and in the grounds, with picking strawberries and conversation, till about 7 o'clock, when all withdrew. We were happy in being able to supply many of them with strawberries to carry home. The Community unite in thanksgiving to God for the privileges of such an occasion, for the providence which minutely ordered it for general pleasure, and for the numerous luxuries which crown the Community Spirit.

Yours &c., G.

[The Editor of the *Oneida Telegraph* sent a substitute to the Strawberry gathering, who gave in last week's *Telegraph*, a glowing account of the festivities of the occasion. The Editor of the *Central New York Journal* (Vernon) was also present, and has reported in his paper. We will give extracts next week.

Ed. Cir.]

The Indian Gathering.

Oneida, June 29, 1852.

DEAR FRIENDS: Yesterday the Community spent a very agreeable afternoon in a Strawberry Festival with the *Oneida Indians*. The Indians have been our very good neighbors from the commencement of the Community here, and we were glad to show our appreciation of it, as well as to pay respect to the remnant of a once powerful race. We inhabit the home of their fathers: the Community domain but a few years since, was their common ancestral inheritance. We believe it was never deeded as the property of any individual white man, but passed from the community of nature to the community of civilization and grace, without any intervening defilement from selfish ownership, and exclusive title deeds. We felt it to be appropriate to celebrate the idea of human fraternity with these descendants of the red men, on ground thus doubly devoted to the common interest.

They number only about 150 in this vicinity, the bulk of the tribe having removed west, to Green Bay, Wisconsin. They occupy two neighborhoods, about two miles apart, and besides receiving a small sum annually from the State, are, some of them, quite prosperous as farmers. We commissioned their minister, the Rev. Thomas Cornelius, to invite the whole resident nation to meet in the Community grounds. Though many of them (the women especially) are unable to talk English, and in general are quite reserved and backward about introducing themselves out of their own society, we are informed that a large representation from their families was present.—Several Indians from the Green Bay colony, now on a visit to their Oneida brethren, were also among our guests. About 70 sat down under our arbor, to partake of strawberries and cream. Many of them are fine looking persons, possessing forms of a powerful mould, and for symmetry, such as an English nobleman might envy. Their women still retain the peculiarities of the Indian costume: skirts and pantalons of broadcloth, embroidered with beads, and decorated with gold and silver ornaments. In the place of a bonnet, they wear the primitive 'blanket,' now generally consisting of a breadth of broadcloth, and in some of the younger women, giving place to richly colored shawls.

Among them were several members of the Indian Minstrel company, who lately gave concerts in New-York, and who favored us with several hymns in their own tongue. Their singing was really delightful—cultivated, and accurate in execution, and yet possessing a certain wildness of tone, reminding one of the notes of the wood robin, and the ringing echoes of the forest. We answered them with a song or two; the Community children also sang; after which they adjourned to the garden and strawberry beds, and then took their way home.

The Community enjoyed this kindly meeting with the Indians exceedingly, and look upon it as a representative affair. We expect that its influence will be felt clear through to the Rocky Mountains, reconciling the two races—the victors and the vanquished; and regard it as a specimen of the new Foreign Policy that will prevail under the administration of our candidate.

Our people are enthusiastic in ratifying Kossuth's nomination, and in devotion to the idea of a *Daily Paper* to represent the cause.

Yours &c., G.

✽ "GOD IN DISEASE," is the abrupt and offensive title of a really valuable work. The author, JAMES T. DUNCAN, is an eminent Dublin surgeon, and has devoted a clear intellect and sound scientific knowledge to the investigation of the views presented in the volume. He maintains that the phenomena of disease exhibit the evidence of beneficent design not less than the more attractive arrangements of Providence, which are constantly appealed to by writers on natural theology. Controverting the errors that the visitation of sickness is a casual occurrence, and that it is a punishment specially inflicted for some previous misconduct, he shows the traces of Divine wisdom in the processes of disease, and presents a variety of considerations serving to reconcile the sufferer to the lot of humanity.—*A. T. Tribune.*

That must be a smart book! We do not mean to buy it, however, but shall wait till the author gives us stronger meat; as for instance, GOD IN DELIRIUM TREMENS; or GOD IN SLAVERY; or GOD IN GENERAL MISERY. He will doubtless be able to show 'the traces of divine wisdom in the processes' of these afflictions, and to present a variety of considerations, serving to reconcile the sufferers of them, to the lot of humanity.' It will be an interesting series, as consoling as anything that the emperor Nicholas, or 'Old Nick' himself can say in favor of divine arrangements for oppression.

A better philosophy than that which seeks to make us contented under 'Massa' Satan, is growing in the world. Our old friend H. N. L., does not see 'God in disease.' He says in a late letter:—

"Dr Paley says, in substance, and the brighter light of modern science confirms the statement, that there is no organ in the animal structure whose legitimate office is to produce disorder or disease. This assertion need not be confined to the animal structure, but be extended to all the works of creation; for when God finished the work of creation he pronounced it good. Hence when we find disorder, we are authorised to say 'an enemy hath done it.' We are authorised to look upon the wide spread scene of devastation, decay and ruin, as the work of the evil one, and not the reign of God. We are au-

thorised by him who said, 'Resist the devil and he will flee from you,' to refuse allegiance to the principalities and powers which are producing these disorders, and to offer ourselves as willing subjects unto him who is at war with them and the author of them. And until everything within, and around it, is in harmonious subjection to the power which in the beginning produced all things well, just so long and so far the government is incomplete, and not that perfect kingdom which has been so fully predicted."

A Similitude.

I compare my mind in its natural state to a flat of fallow ground; and my thoughts to the spontaneous springing of the multifarious seeds under its surface—seeds native to the soil, or chance-sown, swept there by the aimless wind, or dropped in the flight of a bird. Its indigenous productions are *habits*, ever more sowing themselves and absorbing the virtues of the soil. It bears some fruit, some perfume, some wild flowers; but nothing in perfection—on the whole it is a desolation.

But it is capable of being cultivated into a beautiful garden. There is One whose art can make 'the wilderness like Eden, and the desert like the garden of the Lord.' I offer it to him. He breaks up the earth, rends the noxious roots of habits, suppresses the idle growth of nature, and plants his own heavenly exotics. My mind is no longer at the mercy of drift seeds, which as they quicken and grow may bear to me the thorns of my own peace. My thoughts are Christ's planting, and they are beautifully fresh and fragrant, a delight to myself and to him who produced them. H.

Idiotism, alias Mammonism.

"What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26.)

Kossuth, in his late lecture at the Tabernacle, considered cupidity—the rampant lust of money-making—as the leading characteristic of this age and century. In the following paragraph we have a prophetic echo of the text we have inserted above, and the appropriate cognomen of individuals and nations who heed not its warning. Hear him:—

"Are your richest money kings happier than Fabricius was, when he preferred his seven acres of land worked by his own hands to the treasures of an empire? Are the ladies of to-day, adorned with all the gorgeous splendor of wealth, of jewels, and of art, happier than those ladies of ancient Rome have been, to whom it was forbidden to wear silk and jewelries, or drive in a carriage through the streets of Rome?—Are the ladies of to-day happier in the splendid parlors than the Porcias and the Cornelias have been in the homely retirement of their modest nurseries? Nay; all that boundless thirst of wealth, which is the ruling spirit of our age, and the moving power of enterprising energy, all this hunting after treasures, and all its happiest results—have they made men nobler, better, and happier? Have they improved their soul, or even their body and their health, at least so much that the richest of men could eat and digest two dinners instead of one? Or has the insatiable thirst of material gain originated a purer patriotism? Has it made mankind more devoted to their country, more ready to sacrifice for public interests? If that were the case, then I would gladly confess the error of my doubts, and take the pretended larger amount of happiness for a guarantee of the future of the commonwealth. But, ladies and gentlemen! a single word—the meaning in which we use it distorting its original meaning, often characterizes a whole country. You all know the word 'idiot,' almost every living language has adopted it, and all languages attach to it the idea that an 'idiot' is a poor ignorant, useless wretch, nearly insane. Well, 'idiot' is a word of Greek extraction, and meant with the Greek a man who cared nothing for the public interest, but was all devoted to the selfish pursuit of private profit, whatever might have been its results to the community. Oh! what an immense, what a deplorable change must have occurred in the character of humanity, till unconsciously we came to the point, that by what name the ancient Greeks would have styled those European money kings, who, for a miserable profit, administer to the unrelenting despot their eternal loans, to oppress nations with, we now apply that very name to the wretched creatures incapable to do anything for themselves. We bear compassion for the idiots of to-day, but the modern editions of Greek idiotism, though loaded with the bloody scars of a hundred thousand orphans, and with the curse of millions, stand high in honor, and go on, proudly glorying in their criminal idiotism, heaping on the gold of the world."

The Home-Talk in our last No. should have been dated May 20, 1852, instead of 'November 2, 1851.'

[The series of "HOME-TALKS" (continued in this paper from the Oneda Circular.) will be understood to be off-hand conversational lectures, spoken at our evening fireside, and phonographically reported by Wm. A. HINDS.]

Home-Talk by J. H. N.—No. 106.

[REPORTED FOR THE CIRCULAR, JUNE 17, 1852.]

DEATH DISPLACED.

Paul exhorts believers to 'prove all things, and hold fast that which is good' (1 Thes. 5:21.) I think we may profitably apply this exhortation to the subject of *Death*. Let us 'prove' it, and open our hearts and minds to the light and wisdom of God about it. Let us try to understand its office and function, and not be content with a blind recognition of its power and inevitability.

The account we have of the original introduction of death into the world, allows us to assume that it was not *absolutely inevitable* even in the case of persons who had sinned. The Bible tells us that after Adam and Eve had partaken of the forbidden fruit, and come to a knowledge of good and evil, God drove them out of the garden of Eden, and 'placed at the east of the garden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life,' 'LEST man put forth his hand, and take also of the tree of life, and eat, and live forever.' (Gen. 3:22-24.) It is plain from this account, that if Adam and Eve had eaten of the tree of life after they had sinned, they would have lived forever; and the inference is unavoidable that death, even for the wicked is not inevitable on any such principles as the physiologists talk about. It is also evident from these passages that death is not a *natural* thing, but an *ordinance* of God, an appointment: 'it is appointed unto man once to die.' After sin entered the world, God for wise purposes saw fit to arrange his machinery so that man should die.—If this is a true view of the case, then death is an ordinance that may 'wax old, and vanish away,' like other ordinances: it may fulfill its function, and cease to be necessary and useful. The arrangements that God has made to circumscribe the power of sin, may not always be required; and if this necessity is ever superseded, we may expect to see these arrangements, or ordinances, pass away.

After the flood, men began to combine together, and they threatened to accumulate in too large a mass at the tower of Babel, and carry iniquity to a great height; and the Lord 'confounded their language, so that they could not understand one another's speech, and scattered them upon the face of all the earth.' (Gen. 11:7, 8.) Here a new order of things was superinduced upon mankind; it did not come by the working of a natural law. The Lord confounded their speech, and put partitions between them, for the purpose of breaking up their combination, and weakening their power; and since that time, the nations have been divided, so that mankind have not been able to make a full tide of concurrent iniquity. But we can conceive of a time when that arrangement will be out of date, and there will be no necessity for it. Indeed, on the day of Pentecost, that ordinance was partially repealed.—The gift of tongues then manifested, in a sense annulled the ordinance introduced at the tower of Babel, by which speech was confounded.—The necessity of scattering and division had ceased to exist, and it was desirable that men should gather together. Christ properly prayed for his disciples, *that they might all be one*.

Thus we see that one ordinance, which was given to prevent men from agglomerating in great masses, was displaced by an opposite arrangement. And it is very evident that *death* is an ordinance that the Lord provided for a similar purpose with that of the confounding of speech, viz., to prevent too large combinations. If this is true, why should not the ordinance of death be repealed when the time arrives for Christ's prayer to be fully answered—that they all may be one.

Now let us see if we cannot *understand* the objects of God in the ordinance of death. It is evident that one object of death, as I have said, is like that of the confounding of speech, viz., to divide the nations, to separate parents from children, one generation from another, and to break up, from time to time, the connections and organizations of men. Death is continually breaking up social relations, attractions, adhesions, and individual ownerships and claims. This is manifestly one object of the ordinance of death. And it is plain that another object with the Lord is to continually *renew life* here in connection with matter, so that he may have all the time new material to operate upon. It would be much more difficult to purify and civilize mankind, if he had one generation of 'old fogies' with fixed habits to deal with, and work upon. It is easy to perceive that if he can transfer the civilization of one generation to another, the most profitable way for him, is to carry along one generation in civilization as far as they are capable of going, considering the crippling influences of sin and habit, and then turn them out of the world, and commence operations again on fresh life. This is equivalent to a perpetual destruction of habit. Every new generation is free from habit, and predisposed to novelty. There are evidently great advantages to be gained for comprehensive civilization in this arrangement.

If the world reaches a point where the necessities involved in the ordinance of death are otherwise provided for, and where the advantages of death can be gained without death, the Lord will, unquestionably, repeal that ordinance. We have sufficient reason to consider that Christ has TAKEN THE PLACE OF DEATH in reference to all objects for which death was instituted. There is provision in the faith of Christ for breaking up all selfish adhesions. There is power in his life to separate all social and property relations. He expressly says, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (Luke 14:26.) Here Christ demands, as the condition of discipleship, the same self-purification and severing of adhesions that death has been employed to produce.

Why, then, have we not a complete substitute for death in Christ? Christ says, Death has been necessary to divorce husbands from their wives, children from their fathers and mothers; but I will now take its place, and by attraction and truth, bring about the same results. Death, then, is superseded, and turned out of office—a new functionary has taken its place.

In reference to the advantage of new life, the continual freshening of the life of the world, Christ says, 'Except ye be converted, and be come as little children, ye shall not enter into the kingdom of heaven.' He puts all upon becoming children—gaining young, fresh life. He will not have any 'old fogies' in his kingdom. There is a freshening, repeating power in the resurrection life of Christ, that quickened him after he was dead; and that same power works in them that believe. So in this respect there is no necessity for death; its function is otherwise provided for; and why should it not be dismissed from office? Why is it not about time for people to resolve that the institution of death has had its day; that however useful it may have been heretofore, we regard its mission as finished; that we cannot by any means allow that it has a perpetual commission?

If by becoming servants of Christ, we leave father and mother, brothers and sisters, houses and lands, and become little children, what is the use of having the same thing done over again? It is only 'appointed unto man once to die.' If we are called to go through death to sever all these adhesions, well and good—so be it; but if the same work is effected by our connection with Christ, why should we submit to death? God does not do his work twice.

Death instead of being allowed the right to remain in office because it has been in office so long, should be met with this remark:—"You

have already held your office eighteen hundred years beyond the extent of your lawful commission, Mr. Hold-over. You have had sufficient time to settle all your affairs; and now, with due respect for your past labors, we request you for decency's sake, as well as ours, to be off with yourself. The fact that you have exercised your functions beyond your commission, instead of being a reason why you should continue in office, is the best of all reasons why you should quit."

We are not radicals, agitators, and despisers of useful things in this matter. We acknowledge the function of death; it has been a good ordinance in its place and time. And we still say, if we had not some other effectual method of breaking up social and property adhesions and old habits, and renewing the life of the world, we would vote for the reign of death—to have things go on in the good old way. But on the ground that its useful results are provided for in Christ, we feel at liberty as true conservatives, to ask for a repeal of the ordinance of death. In this matter we go for 'principles, not men.' We will stick to principles, at any cost; but if we can secure the same objects, with a better man, it is our *privilege* to do it. I think myself, that Christ is a far better officer than Death, and that his methods of obtaining necessary results, are altogether preferable.

In regard to the *renewal of the life of the world*, while on the one hand, it is good under the reign of sin and individualism, to displace one generation with another; on the other hand, if a generation arises that will keep itself from idolatries and adhesions, and be faithful to God, there will plainly be great advantages in a continuous action of divine power upon one generation.

In the constitution of the kingdom of heaven, the reign of Nebuchadnezzar and the Gentile kings was provided for, and also the termination of their dynasty, in the final reign of Christ. All this is constitutionally provided for in the same instrument. And *death*, we may say, is constitutionally provided for, for certain objects, and for a certain length of time—a time appointed; and its termination is also provided for. There is nothing radical and fanatical in all this; it is constitutional loyalty—loyalty to the institutions we were born under, and educated under.

Furthermore, I think it can be well maintained by facts, that Christ has means to effect the useful objects that death was appointed to secure, *more perfectly* than death has been able to. If there is any truth in the 'Rapping' manifestations, death does not entirely purify men from selfish adhesions. In fact, death has always been ineffectual, like the law. It produces separation, but does not really purify the spirit. I believe that Christ is able to secure all the results *designed* by the law, death, &c.; that 'what the law could not do, in that it was weak through the flesh,' God has accomplished by Jesus Christ. If the rappings multiply, and the system of reunion is to increase, death will soon be unable to perform the old duties of his office. But Christ is 'Lord of the living and the dead,' and can do his work without asking favors of circumstances.

Again: Is there any moral or spiritual need of our being separated from those that are dead? One great function of death, is to shut off most inexorably the present generation from all past generations. And it would seem from the Bible, that the Lord is very jealous for this object—to keep this separation good.—This jealousy accounts for those severe laws that we find in the Old Testament against witches and sorcerers. Their principal function seems to have been to deal with the dead. The witch of Endor brought up Samuel. (See 1 Sam. 28:7-14.) We can see a very good reason for God's jealousy in this matter: we can see that it is very necessary, if he has the training of the present generation, that they should be separated from the influences of their fathers—that young life should not suck old breasts. This would hinder progress as

much as though all past generations still occupied the field. We can clearly see the wisdom of God with reference to the past. Now arises the question, Cannot a generation be raised up, which instead of being injuriously affected by the old generations, will affect them, and turn the prevailing influence in the right direction? If this can be done, then that reason for the partition between this world and Hades will be removed, and there will be no good reason why we should not, under the Lord's government and grace, come into communication with past generations.

The Lord does not now object to our seeking fellowship with the invisible world, *in the right direction*, when we can improve by it. We are invited to seek fellowship with Christ; and he is an invisible being, a man who has died and passed into the invisible world. We are also invited to seek fellowship with the Primitive church. In the ascending direction it is good for us to come into communication with the spiritual world, and there is no obstacle put in the way of it, but on the contrary great provision made for it. The witchcraft and necromancy that God hates, is the communication of the present generation with the old generations that are not really our superiors, but are our inferiors, and would deteriorate us. Such necromancy, or dealing with the dead, would be descending fellowship to the living, and would interfere with God's plan of educating them. And it is very desirable that such intercourse with the dead should be avoided while the balance of influence is from the dead toward the living. But why may not the partition properly and safely be taken away after Christ is fully received, and our relation to the ascending fellowship of the spiritual world is established so that it will surely keep possession of us, and control us?

I consider that the Lord has encouraged the popular fear of ghosts, on purpose to keep the partition good between this world and the world of the dead. It is a great sham, and yet it is not all a sham. It would be a horrible thing for persons to be in intercourse with dead generations; not because they are ghastly, gloomy, cold characters, mystical and nondescript, but because it would perpetuate their influence here, and interfere with our education. It would make us all old, and the Lord would have no fresh life to advance in true progress. There would not have been any such progress as we now see, if that partition had not been kept good; and for that purpose the fear of ghosts has been useful; it has, undoubtedly, prevented a vast amount of foolish necromancy.

Christ was free to deal with the dead world; Moses and Elias visited him, and he visited Hades; and I see no reason why a whole generation may not enjoy the same freedom, if a generation arises that will walk by faith and inspiration under all circumstances. The whole question turns on this point. If such a people do arise, there can be no necessity for death, either to discipline them, or to separate them from past generations; and that is the whole function of death. Now if the living can be disciplined without death, a great deal better than they have been with death, so that they are fit for service, even in Hades, it would certainly be a great advantage to the dead, to have the partition taken away.

In conclusion, let us settle it in our hearts that death is an ordinance appointed by God, and does not result from the working of any natural laws; and therefore that the abolition of death, like its ordainment, will come by the appointment of God. The modes and seasons of its repeal, are secrets with him. The best we can do, is to freely open our hearts and minds to the truth, and patiently wait on God for any changes that he may think best to make.

God owns all things. Any feeling which objects to this, or suffers on its application, is the spirit of a thief. We have no rights, and should wish for none, until God gives them to us. They will then be rights secure and inviolable. Covet that love which 'seeketh not its own,' and you will be doing the best thing to prepare you for receiving rights from God.

Table-Talk, by J. H. N.—No. 22.

March 4, 1852.

It is my impression that much of the difficulty we have in regard to eating and drinking, arises from not thoroughly understanding the fundamental principle of successful warfare; which is, that *you must not stand on the defensive yourself, but put the enemy in that position.* To apply this principle to eating and drinking: we are in a serious conflict with the world, the flesh, and the devil, for the right to eat in the name of Christ, discerning the Lord's body. The material part of our nature we may call *the disputed territory.* On the one hand, is our spiritual nature—sanctified by faith and the confession of Christ. On the other, are arrayed all the powers of evil, and the contagious influences of the world. Both parties have more or less access to the disputed territory. As long as this is the case, there will necessarily be contradictory manifestations, tendencies to diseased action and accusation, in our experience. And the only way to carry on a successful war in this disputed territory, is for the spirit to constantly strengthen itself in Christ, and almighty power, in every possible way, by testimony, confession, &c., and become the *assailant* on the territory—to demand with great boldness, in the name of God, that all evil influences shall stand off. So long as you eat and drink with the feeling that the territory is partially under the power of satanic influences, and that you have only limited authority, you will be troubled with fear and an evil conscience about the matter. The true way for us, is to assume that the laws of the spirit of life are extended over the whole territory, and abjure and ignore the laws of sin and death: insist firmly, in our spirits, that Christ (who is in us,) is not the poor, effeminate weakling that human nature is. Stand firmly on the principle that he that eateth any deadly thing shall not be hurt. That is the platform of faith, and it covers the whole field. Christ's life is stronger than all the elements of mischief; it is above them, and it can digest and subdue all things.

CORRESPONDENCE.

FROM VERMONT.

Putney, June 22, 1852.

DEAR BRO. NOYES: It seems appropriate that I should report to you, after three weeks absence from Brooklyn, such impressions, observations and reflections as my journey thus far has furnished me.

My visit at the Wallingford Community school, was satisfactory and profitable. Their earnest devotion to God—their love of improvement—their practical faith in the confession of a *Christ within* them, guiding them into all truth—their freedom to employ faithful criticism as the remedy for the cure of every evil, secures and promotes true harmony among themselves. And so far as I was able to judge, the inhabitants of the town are on peaceable and friendly relations with them.—And why should they not be? They are a people who mind their own business; pay their debts; do not quarrel among themselves, nor with their neighbors; educate their own children, teaching them the fear of the Lord; in a word, they are earnestly endeavoring to know and do the *will of God* in all things.

From Wallingford I visited East Hartford, and spent a night with our friend R. The next day we called upon Dr. Bushnell, of Hartford. We were not either of us personally acquainted with him; but having cherished very friendly feelings towards him through a perusal of his books, I had a desire to see him. Very soon after introducing myself as a member of the Brooklyn family and identified with Mr. John H. Noyes in promulgating the gospel of perfect holiness, he brought up the old counterfeit bill of *insanity*, which was put in circulation against you eighteen years ago.—He was quite surprised to hear me so promptly and unhesitatingly denounce it as an unjust and wholly untrue charge. And he seemed to be equally surprised, also, on learning many

things in respect to our principles and position. In the course of our conversation, he remarked that he too was deeply involved in heresy, so much so that he never expected to get out; meaning, I suppose, that he regarded himself as standing on a solid foundation, while many of his clerical brethren accused him of heresy. But let no one infer that he is guilty of any sympathy with us; although I was treated kindly by him, I did not suspect him of any error in the direction of salvation from all sin. And I think it is positively cruel and unchristian for Dr. B's clerical compeers to persecute him for heresy, until there is some slight evidence—some circumstantial proof—that he has symptoms, at least, of getting clear of sin. If he has symptoms of that type, I did not discover them.

Our next stopping place was the city of Springfield. Friend R. took me to the house of his brother—a resident of the place, and a deacon in Dr. Osgood's church. In the deacon's family I found a quiet and very acceptable home. Although our principles were fully known by our entertainer, yet I met nothing but the kindest feelings from every member of the family, receiving invitations to assist in the religious ceremonies of the family altar. Springfield, as you are aware, is honored by the society of many prominent rapping mediums; and one or two papers have been published there as the organs of the spirits.—But we did not feel inclined to call upon them, finding all our time occupied in conversing with those who were interested in our testimony on practical communism. We felt very confident indeed that there were many honest minds in that place, inquiring for a more practical and perfect gospel than they find offered to them from the pulpits of the popular churches.—And the time is not distant, when doors will be opened and utterance given us to bear witness to what the Lord has already done, in saving us from sin and selfishness, and bestowing upon all who believe, the *gift of life and love.*

In Prescott, I spent several days among our old friends, whose interest in the cause we serve is steadfastly growing. While there, the 31st No. of the Circular came to hand, containing the interesting article on *Practical Communism.* The views presented in that article cannot fail to commend themselves to every lover of God. I trust there are many families who are in sympathy with us, that will be induced to follow the example of the *Sears* family, and resolve themselves into a community school. This subject is a fruitful one; and I hope to be able to do much before my return, in presenting the many advantages such an organization offers to those who are praying for the establishment of the kingdom of God on earth.

From Massachusetts, I came to this place last Saturday, meeting at your beautiful chateau a part of the members of the Putney community, with hearty good cheer. The few days I have spent here have been devoted principally to reflection. It is five years ago this summer that we confessed that the kingdom of God had come—that the miracle was wrought in the case of Mrs. Hall, and for a while the stoutest sinners acknowledged the power of God in the deed. Subsequently a reaction took place, and floods of unbelief seemed to deluge the town. Persecutions followed, and five years ago next November we retreated from the town, not knowing that we had any friend on earth who would receive us into their houses with a knowledge of our principles. But how wonderfully had God prepared the way before us, raising up friends to receive us in every emergency;—and we were never tempted for a moment to deny our offensive principles under any circumstances.

If miracles were wrought before leaving Putney, far greater miracles have been wrought since. The persecutions bestowed upon us at that time, only served to knock out the blocks, that the beautiful ship which Christ and the Primitive Church had employed us in building for their service might glide quietly from

her stocks into the broad ocean of public opinion, free to all nations, and buffet the waves and the storms by her own unaided powers. Thanks be to God and the Lamb for the trials she has had. For nearly five years her prow has snuffed the fury of the fiercest storms, and she has outtrode them in perfect safety.—She has therefore proved herself sea-worthy, and is free to sail into any port she chooses, Putney not excepted. GEORGE CRAGIN.

FROM MASSACHUSETTS.

Griswoldville, June 22, 1851.

—Hitherto I have been fearful, and often hesitated to give full range to the energies of faith, lest I should be rebuked for presumption; but I am now rationally convinced, and my heart approves the truth, that presumption is all on the side of unbelief; that hesitation and deficient energy, and morbid action, do not belong to Christ; that concentrated, efficient, and prolonged efforts to accomplish the purposes of God, are certainly consistent with our present relation to him as supplicants for his will to be done on earth as it is done in heaven. Therefore I will that all persons whom it may concern, be informed, that I have devoted, and by these presents do devote all the energy I have, or may possess, to accomplish the will of God on earth. And to this end I *renounce death*, with all its affinities and external appliances, as the antagonist of an irrepressible desire in my heart, to adhere to life and the living; and I herein invoke the blessing of Jesus, and all who are in him, to strengthen me in this my purpose.

Having full confidence in the wisdom and fitness of the doings of the Concentric Convention, believing that the affairs of this world in general, are under its supreme control, and that true believers in a more special manner, are governed by its counsels, I read the *Circular* with peculiar profit and edification, regarding it as a true medium of communication of certainties and sound philosophy from the heavenly world.

In gratitude to those who have contributed to sustain the *Circular* thus far, and in the hope of its soon becoming a semi-weekly, or daily visito., I would propose to the resolute-hearted among its readers, to do something more to promote its circulation. Let us, dear friends, make the interests of the *Circular* our own, and no longer be afraid to pledge ourselves in its support. God will bless us abundantly in so doing, and we shall find means to circulate the primitive gospel freely, as surely as the birds of the air find food or materials to make their nests. Let us give Christ room to utter his thoughts, for they are many, and gloriously fruitful. We can become better mediums, and mediums of better things, than table-tips, or electric raps. Let us improve the opportunity to which we have a standing invitation, to perfect the *Circular*, and ourselves, and make it the out sounding trumpet of righteousness and peace, and of the harmony around the throne. We can do it—permit me to say, we *will* do it, as surely as Christ is head. And I will begin now, by making a proposition, that so soon as there shall be one hundred persons who will pledge themselves to contribute twenty-five dollars annually to keep the trumpet sounding to the ears of men, without price, I will be one of that number, and will make efforts to pay the same as a debt of honor, and will not fail, if I have to raise the money by leaving off luxuries or running a wheelbarrow at twenty-five cents a day. At the same time I wish to have it understood that I am pledged to make good a monthly contribution on the permanent system recommended in the *Circular*. And I hope it will not be many weeks, or months, at least, before the one hundred can be found who will put their hands to this proposition.

Farther, I promise, so soon as one hundred shall be found of like mind and purpose, to write an article once in three months, at least, which according to my best judgment, (laying my heart open to inspiration,) will be adapted to the purposes of the paper, and submit the same to the Editor, to be disposed of as he pleases. I hope this proposition will soon find responses sufficient to make the promise valid; for I perceive that few letters are advertised, and less published; and often several articles over the same signature are published in the same paper. I am not fault-hunting, but think it likely somebody is too heavily taxed, while perhaps other minds are becoming stagnant, like a pool without a drain. At any rate, I should like to witness the outburst of divinely inspired enthusiasm from many hearts, and have reason to think it would be greatly acceptable to you all. Yours in Christ,

L. HOLISTER.

Letters Received.

G. S. M. Walters; T. E. Clark; A. Smith; L. Holister; N. Jay, for L. Holden; D. A. Warren.